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WEEKLY REVIEW.

—Commissioner Tucker of the Salvation Army writes in the *Bombay Gazette* over his English name, concerning the conversion of India and specially the agency by which it is to be brought about. While conceding that the agencies hitherto employed are valuable as far as they go, he evidently does not think that they go very far. He states the problem and gives what he thinks is its solution. He enters into a somewhat elaborate calculation to ascertain the number of evangelists necessary to proclaim the Gospel orally to the 260 millions of India. Each agent cannot do more than deal with 100 souls, on an average. For the 130 million adult hearers there would be needed a,300,000 preachers. At the rate of £100 1 year, the cost of these preachers would be 130 millions sterling a year, twice the revenue of the Government of India This is not the solution of the problem. Or take a paid Native agency. Allowing for each only Rs. 100 a year, ten millions sterling annually would be needed. But if any one could tell us how to get 1,300,000 Native converts, competent to preach the Gospel and one and all so dead to the world that each would be willing to live on Rs. 8 a month, the problem would be already solved. Finding no solution in these directions, Commissioner Tucker says he was led to study the Native religious systems, to see if they could throw light upon it. Very remarkably, he found the light he wanted in the very faith he came to destroy, in Hinduism.

"Turning then to Hinduism I found that it was by far the most popular religion of India, numbering about 200 million followers. To supply their spiritual requirements I found that they had a vast priesthood, partly pastoral, partly evangelistic, if I may use the expression, numbering roughly about twenty-two millions! A large proportion of these, such as the Brahmans, were, like the Jewish Levites, hereditary, whilst many orders were recruited entirely by volunteers. Now came the question of support. I calculated that probably twelve million of the Brahmins and other hereditary priests supported themselves by manual, or clerical labour. The remaining ten millions are supported by the people. Here then was an agency far exceeding that which I had myself proposed and, providing a religious teacher for every nine of the population! Of these the people supported no less than ten millions, who had no other means of subsistence than the charity of their followers! What then was the cost of these ten millions? I reckoned it on an average from eight annas to a rupee each per month, the lowest possible rate of subsistence being six rupees a year. This would amount to sixty million rupees a year, equivalent to about four million sterling. In all probability the rate is too low, and the average cost of their religious teachers would be about £1 each yearly, or ten millions for all. Here then I found a system which had boldly faced the difficulty, and had solved the great problem for itself of a competent religious agency, on the most thorough principles of self-support."

Gifts of food and land instead of money, —thus the support of the teachers is furnished. Now as English piece-goods in order to find a market in India, must undersell the goods made here, so we must undersell the Hindu priests and ascetics. Thus the problem is worked out; the Salvation Army is the solution. The evangelists must be willing to live on what is given them by the peasantry.

—Some may perhaps think that this is only shifting the face of the problem, and that it is as formidable as ever. Where are the 1,300,000 missionaries, foreign or native, willing thus to beg from door to door, the door too of the lowest class of Hindoos? But Commissioner Tucker is confident that his solution is vindicating itself by actual experiment.

Although we have only been five years in the country, of which two had nearly passed before we felt our way into native work, we have already the second largest agency of any Mission in India, having a staff of 110 "foreign missionaries" and 100 "native ordained agents."

And in another year he hopes to double this agency:—

"During the past year I have been able to increase our European staff from nine to 110, and our natives from 40 to 100, without materially adding to the expense of our work. Here then is a practical and effectual solution of the difficulty. We have an agency of already more than 200 workers who *get no pay* and are supported by the people. We boldly enter the Indian religious market and offer a superior article at the lowest possible price. We are underselling even the Hindus themselves."

—We have no disposition to make light of these successes. The tendency with Native converts generally is to regard Christianity as revealing to them new wants, necessitating a more costly style of living, and if the Salvation Army can win converts willing to live on what is given, content to fare no better than the peasant, for Christ's sake simply, the success is unquestionable even though the numbers be insignificant compared with the 1,300,000 required. Commissioner Tucker says he has learned this from the heathen. Does the Gospel teach nothing about the manner of life of its proclaimers? When Jesus sent labourers into the harvest, he bade them take no scrip, make no arrangement for their own support, not even think about it; the labourer is worthy of his hire, and the Gospel labourer is sure that his Master will see that he gets it. So he goes preaching, and when he needs to eat some door is open before him. The preachers sent forth by Christ were Israelites sent to Israelites. We ourselves have proved the truth of this word of the Lord, not only in India, but in America where for two summers, acting without pay for the Bible and Tract Societies, we visited a county of 700 and odd families and had no occasion to ask any one for anything but was hospitably entertained every where. In India too we have preached the Gospel without stipend, and have never had occasion to ask the supply of our needs from any body, English or Indian. The point we wish to make is that those sent of Christ have instructions from Christ himself, and that we have little confidence in methods borrowed from Hinduism. Yet if the Salvation Army have a body of converts who are content with such things as they have, and seek nothing better than the fare of a mendicant, we congratulate them, and will do it more heartily when the tests to which the Lord subjects his servants have been applied. We have often said when speaking on this subject, that it is vain to expect the convert to lead a self-sacrificing life, unless your own self-sacrifice is plain enough to be discerned by him.

—After all, there is something more important than the evangelization of India, and that is the salvation of England. The Gospel must be more effective in the hearts and lives of its professors in countries already evangelized, before its penetrating power in other lands will be conspicuous. To make a light far radiating you must increase its intensity. More and more our thoughts are directed to the divine method for the world's conversion that we find in John 17. Christians must be joint-heirs with Christ as regards union with the Father, that the world may believe. This does not mean that we should slacken our efforts to bring about diffusion, but that along with these we should seek to be more richly endowed with that which is to be diffused.

—In borrowing from the Hindoos a method of evangelization, the matter becomes somewhat complicated by the fact that the fundamental idea underlying the fakirism and wandering priesthood of India is that mendicancy is religious merit. Where there is need, there beggary is not meritorious; but when men voluntarily become beggars, there is merit in asking and merit in giving. This is the kind of atonement that is most trusted to in India.

—Pundit Agnihotri has seceded from the Brahmo Somaj and has set up another Somaj, because the former holds out no plan of salvation for the sinner. This is true and the defect is a serious one. Either man must have a divine Saviour, or he must be his own Saviour; or he must show that he does not need salvation. If it is optional with man to keep God's commandments, then there is no need of salvation. If God's commands are binding, then the wrath of God confronts sinners. If sin is cap-

tivity man cannot be his own deliverer. The salvation needed is one that (1) secures forgiveness without compromising the law, and (2) new-creates the heart."

—SOME additional remarks concerning Professor Wordsworth, by the *Indian Witness*, (see our Epitome, Thursday,) show that our contemporary is not unaware of the Professor's hostile attitude towards Christianity.

—CANON TAYLOR, in the *Times* :—

In the whole of Northern and Central India, eight hundred and forty-one missionaries, at a cost of nearly £50,000, made last year two hundred and ninety-seven converts, or rather baptised that number of persons—baptism and conversion being anything but synonymous; and of these two hundred and ninety-seven "converts" only seventeen were Moslems.

With reference to the above the *Indian Witness* says :—

The Canon feels called upon to represent the seventeen Moslems as very peculiar sheep, and to declare that work in other parts of the East is more hopeless still. But the Canon's figures are unreliable. We know of *one* mission in North India where there were 1,183 conversions and 1,114 baptisms last year to 892 conversions and 584 baptisms the preceding year. Thirty of last year's converts were from Islamism.

This was in only one Mission. Canon Taylor seems to have one kind of glass to view Christian Missions with, and another kind to view the progress of Islam with; the one shows less than the truth, the other shows more. The Canon inherits an honoured name, but is not likely to add lustre to it by attempting in this way to prove the astonishing thesis that Civilization is more indebted to Mahomedans than to Christianity. To one that has seen Turkey and India this is the sentiment of a madman.

—A LETTER from Mr. Knowles in the same says that 500,000 people attended the Ayodhya Mela, Oct. 31st last. This does not seem to tally with accounts we sometimes see of the diminished interest in pilgrimages, abandoned shrines, &c. Mr. Knowles says there is an organized resistance to the preaching of the Gospel in these gatherings. Here is an extract from his interesting narrative :—

"A great crowd gathered round us, and our work of prayer, and singing, preaching and inviting began. Some six persons came out convinced of sin and believing on Christ for pardon and a new life. But when these dear souls were ready for baptism, the Aryans and Bairagis combined, came and carried them off It was the same at Dr. Badley's preaching place. We find a regular organised opposition to our work, but the Lord is our Helper. One thing consoled us as we returned weary to our tents, that the Aryans and *Bairagis* could not carry away the truth and convictions the Holy Ghost had implanted in the hearts of these new converts through our preaching."

—STATISTICS relating to sanitation in India, cited by a contemporary, cannot but impress one with the greatness of the blessing to India inaugurated by the present Government, though yet far from maturity. Sanitation has given proof in the large cities of its life-saving capacity, but the far greater proportion of the population of India, is found in the villages, said to number 800,000, and when the measures which have been successful in the large cities are carried out in the villages, the saving of life will be something stupendous. The *Times of India* speaks of "the striking contrast between the city and village death-rates for cholera, fevers, bowel-complaints, and small-pox, the differences varying from 30 to 1 in the case of cholera to 4 to 1 in the case of fever. The conclusion drawn is that, while the city returns show that effective sanitary work against epidemic diseases can be done even in the face of grave difficulties, no corresponding work has been done for the village populations, notwithstanding the fact that we have had a quarter of a century of professed village sanitary work."

The question arises whether our Sanitary Commissioners have not given too much of their attention to the cities and cantonments, as compared with the villages. The Educational Department may help in this matter, by including sanitary lessons in the studies of their primary schools and by the diffusion of simple sanitary primers. Legislation might do something by rules made obligatory on the village officials and examinations might be instituted. Reform does not always need to proceed by line upon line, step after step; there is at a certain stage the possibility of simultaneous action. We have often been surprised at the quickness with which an entire train is emptied of its passengers, on reaching a station; sometimes a single minute suffices; the whole act as one man. If the Abkaree system knows how to reach secluded villages with its grog-shops, an equal energy might do much in conveying life-saving arrangements to these villages.

—MISS MARY SAMUEL of Poona is said to be the first of the Beni-Israel community who has passed the first year B. A. Examination.

—AT the last session of the S. I. Conference it was ordered that in future, Committees of Examination meet the day before Conference Session. They who have to appear before these Committees must for the Bengal Conference be in Calcutta on the 11th of January, and for the S. I. Conference in Poona, on the 25th of January.

—WE have a letter from the Rev. W. H. Stephens, many years in Bombay, now in Kamptee. Some of our readers may be glad to share it with us :—

"We are well and have much in our work to encourage us. Our school-work continues to grow and the girls' school established the beginning of this month at Kamptee has an attendance of twenty. I am much surprised at the rapid progress they make. We have nearly a hundred children in our Kamptee schools, besides the forty boys in our Nagpur school. We have organized regular services at Kamptee for our Christian people and the work is beginning to take shape. We have most interesting street-preaching services, especially on Fridays, on which day the big bazaar is held. This is the largest bazaar I have seen in India. There is no building but the people spread their wares on the ground under some sort of shelter and several acres are thus covered with all sorts of merchandise and all sorts of people. Bro. Hard sets forth that ten thousand people assemble there every Friday and I don't think there can be many less. A European who professed to have become a Mahomedan is making some stir among the more ignorant people. He goes through the bazaar with an English Bible under his arm, extracts from which he reads and denounces to the people. I have met him in the bazaar. He says he is the son of a judge and a graduate from Cambridge. I think he has been a sailor or soldier, and has adopted this method of getting a living. He dresses in Mussulman garb and apes all their *ways*. Our own souls have been greatly blest. We feel that God is with us and are expecting great things from him."

—IN continuance of our notice of the Special Mission, the Editor regrets that through the disability entailed by the accident previously mentioned, he has himself been able to attend comparatively few of the meetings. In these, however, he has found abundant occasion to thank God for the grace that has been bestowed upon those who have been selected for this Mission, and for the evidence that the word was in demonstration of the Spirit and of power. We have heard from many that the morning meetings held in Girgaum Church have been particularly helpful, and specially profitable to Christians. On Sunday last the Rev. Mr. Grubb preached in that Church, morning and evening, and Col. Oldham in the Free Church Mission Church; and on Monday evening the former conducted a Thanksgiving service that will long be remembered by those who were present. The sermon was on Nehemiah 8: 10, "the joy of the Lord is your strength" and nothing could be more impressive than the way in which the successive points were driven home like nails in a sure place. This art or gift of driving home the truth is rare enough, and is of immense value. Like John the Baptist Mr. Grubb has a keen perception of what is lacking and what is amiss in the piety of the day, and like him he is unsparing in his exposure and faithful delineation of the things that stop the way of the Lord. Doubtless, some have been offended, for it cannot be but that offences will come when truth takes the place of conventionality and when Scripture is delivered from its popular glosses. At the close of this discourse, the preacher read extracts from letters that had been received from parties who had been awakened, instructed and led to Christ in these meetings, mentioning at the same that many more had been received to which there was not time to refer. Thanksgiving for all these instances of good was rendered to God. The morning meetings in the Mission Church have been continued this week. On Tuesday evening Mr. Grubb gave an admirable address to young men, in the rooms of the Y. M. C. A. Many have spoken to us of the power of the word on this occasion. We should mention that there was a delightful prayer-meeting at the Y. M. C. A. rooms on Monday, at 5-30, conducted by Col. Oldham whose words on the prayer of faith were most suggestive and impressive. The Rev. Mr. Robinson preached at the same place on Wednesday evening on the words Thou art not far from the Kingdom of God, opening up the teaching of the passage in a most interesting and impressive way. On Thursday evening, we had the pleasure of hearing the word faithfully expounded and urged home by Colonel Oldham, whose very look is an inspiration, testifying as it does to the joy of the Lord that reigns within. His remarks were based upon the contrasts presented in the 12th of Acts by the Apostle Peter calmly sleeping in prison, and King Herod who was more truly a prisoner, a slave to his own corruptions. The sinner, even the sinner on a throne, was strikingly described as in bond-

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age between sins and habits like soldiers at his side, and in walls of unbelief ; true freedom belongs to those whom Christ sets free. The missioners left yesterday for Nassick. We are free to acknowledge that—judging from the reports that have come to us—the fruits of this Mission, so far, have been beyond what we hoped. Not many chaplains, we suppose, have attended the meetings. Missionaries and ministers of different denominations have entered heartily into the movement, and, we are sure, have found it profitable to do so. We have been glad to see so many Native Christians in regular attendance on the meetings.

—We learn from the *Madras Church Missionary Record* that under instructions of the C. M. S. Parent Committee, the work of the Missioners in that Presidency is to be confined to Native Christians and non-Christians ; the services for English-speaking congregations have accordingly been omitted from the Programme.

—The *Bombay Educational Record* for October contains the Vernacular Masters' Code of the Educational Department. Rule 2 of chapter 2 is as follows :—

No pupil should be excluded for caste reasons. Where objections are raised to the admission of children into the school-room itself on account of their caste, suitable arrangements for their accommodation must be made in consultation with the School Committee.

Will not this in many instances amount to a virtual exclusion? If they are to be placed apart, this will involve the formation of additional classes, consisting perhaps of only two or three. In Mission schools where no distinction is allowed, there is chafing for a day or two and then all goes on quietly. Now that in trains and trams all castes are brought together, there should be no concession to the spirit of Caste in Government schools.

—We understand that the Rev. Mr. Black (Father Black) will conduct a Nine Days' Mission at St. Peter's, Mazagon, December 10th to 19th.

NOTICES OF BOOKS AND REPORTS.

"*Dikshita*, or the Fortune Teller." Bombay, Family Printing Press. 1887. Two Annas. The reading matter of this pamphlet is contained in half a dozen pages. There are 31 pictures of Hindu gods and goddesses, having each one a number, and telling the reader's fortune in a vague line or two. The pictures are arranged on five pages, headed 1, 2, 4, 8, 16. You choose some picture on the first page, and then search for it in the successive pages, and adding together the numbers at the top of the pages on which you find it, the resulting number will give you your fortune in the key. And what is this fortune? Take 27 : "You will shortly obtain the object you have in view. Refer to your priest, and feed poor Brahmins, and present them with clothes." Here the fortune is for the Brahmins. The way of getting the number is a mere arithmetical device. We are sorry that any body should think it worthwhile to put this into English and publish it.

"*A Woman's Right, or How my Neighbour Lost her only Child.*" Bombay, Dnyan Mitra Press. 1886. 24 pp. This seems to have been written to show the extraordinary and invincible superstition of the Hindoo wife, even when her husband is an enlightened man, free-thinking and disregardful of caste. The husband, Atmtam, is a gentleman of means, very fond of his wife, very indulgent, giving her all the liberty she wants. They were without children, and, to obtain a child she spent money freely on devil-dancers, ceremonies performed by those who professed to be possessed by some god, circumambulating sacred trees and the like. When the child was born, there were gifts to Brahmins, Pirs and devil-dancers. The child, a boy, was dressed up like a girl, and a ring put into its nostrils, so that gods, demons and human beings might suppose it to be a girl and not cast envious eyes on it. The whole narrative is taken up with the account of the various superstitious ceremonies and devices to get the child recovered from sickness, relieved by the unmeasured abuse of English doctors and medical graduates. The husband in vain wishes the child to be treated by Dr. Atmaram ; the wife treats his prescriptions as rubbish and continues trying every stupid superstition suggested to her, and spending money lavishly on devil-dances and the like, until the child dies. We occasionally met with representations of Hinduism that are designed to convey the impression that it is a very profound and philosophic system, but they who wish to see Hinduism as it is could find it more truly pourtrayed in a book like this which shows what goes on in-doors, among the women. Of course there is nothing in the pamphlet showing any sympathy with Christianity. It is written in the interests of the reform party, we judge.

We have been favoured with copies of the following: Br. and For. Bible Society's Report. *Missionary Review*, Nov. Dec. Report of Rangoon Methodist Missionary Society. *M. E. Church Manual*, Oct. *The India Watchman*, Nov. Intercourse between Europeans and Natives. *The Watchman and Village Friend*, Bengallee. *Bombay Edacational Record*, Oct.

INTERNATIONAL BIBLE STUDY.

December 4.—„—*Matt.* 13 : 1-9.
See last Guardian.

December 11.——„——*Matt.* 13 : 24-30.
Commit verses 3-9.

Golden Text : "The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels." Matt. 13 : 39.

These parables of the Lord that look down the ages to the end of time, are very wonderful. The great work that he came into the world to do, could only be accomplished by his death ; the kingdom that he came to establish, was to come into existence after his death ; so that the greater part of his teaching was of the nature of a testament, to come into force after his death. No other example is to be found in all history of a man's spending his life in planning for what could only be after his death, and speaking words that could only be understood after his death. In the nature of things these parables were unintelligible until his death should furnish the key by which they could be deciphered.

"The kingdom of heaven is likened unto a man who sowed good seed in his field." In this parable we have an outline sketch of the history of the Church from the time of the Pentecost or of Christ's resurrection to the day of his advent in glory. So that the kingdom of heaven is the Church of Christ on earth. The kingdom of heaven is the perfect kingdom where all that pertains to Government is of the nature of heavenly perfection ; and if we find in it much that is evil, much that is earthly, it is not from any imperfection in the kingdom, but because those profess to obey its laws who do not obey them. The kingdom is not coercive ; its doors are open to every quarter of the compass, and whosoever will is invited to enter in. The gift of God is eternal life, and they who are content to receive it, find life.

The man sowing good seed, represents the Son of God, who, by his servants scatters the seed of the Gospel among all nations ; the Gospel being the good seed. The field is all the world, Jew or Gentile. "But while men slept, his enemy came and sowed tares among the wheat and went his way." The servants slept. Had they apprehended the visit of an enemy they would have watched and not suffered an adversary bent on mischief, to come in and sow bad seed. It is the slumber of a Church that gives the enemy this opportunity. The Lord calls us to perpetual diligence and vigilance. A slumbering force is no force at all. When Saul slept, David came, took what he wanted and went. He was the master of the situation. When Christians allow themselves to think that all is peace and safety, and there is no need of watchfulness, then the adversary finds the door open The first Christians understood that to follow Christ was to take up one's cross with the expectation of suffering upon it. But when persecution ceased, men discarded the idea of peril and many entered the Church with a spirit very different from that of the martyrs. When day again broke on the Church it was seen that tares had been mingled with the wheat. Then the question arose, What was to be done? It came too late. Watchfulness had been neglected. The whole armour of God had been laid aside. The true standard had been lowered. You cannot purify the Church by getting the half-consecrated thrust out. The real members of Christ will take offence, and will shield with their sympathy the half-hearted. The Church cannot be purified by persecution. There is a duty which can only be performed in its time ; not at some other time. The enemy might have been kept out of the field, but having entered, he has left his representatives there, and they have such a footing that they must grow together till the time of the harvest.

The teaching of one portion of God's word need not prejudice the teaching of another. We are to have no fellowship with the unfruitful works of darkness. If any one called a brother be found living in sin, we are not to have fellowship with him, no not to eat with him. Whereto we have attained, let us walk by the same rule. Keep thyself pure.

Christendom has its tares ; it has also its wheat. They are growing together. The same sun shines on them and develops them. We see now the maturing of Christian bodies

that are not Scriptural and of others that are. Each tells of progress.

"In the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." The reapers are the angels; the harvest is the end of the world. Many tell us that it is a great want of charity to speak of our professing fellow-Christians, or Christian bodies as tares; Christian charity requires us to call them wheat and to have fellowship with them. But very different is the teaching of the Master in this parable. We have the Scriptures and we know that whatever is contrary to them, is not to be countenanced as Christ's. We must all appear before the judgment-seat of Christ, when every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire. When the King shall sit on his throne, he shall separate the sheep from the goats.

"The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and them which do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father." The fact then that any man has a place in the kingdom in the meantime, is no evidence that he has a permanent place there. The kingdom of God must be within him, that kingdom which is righteousness, peace, and joy,—in the Holy Ghost.

The Bombay Guardian.

SATURDAY, DECEMBER 3, 1887.

MACAULAY ON MEDIEVAL ROMANISM.

"Even the spiritual supremacy arrogated by the Pope was, in the dark ages, productive of far more good than evil." So says Carlyle in his History of England. He has many interesting and ingenious remarks, based upon the idea that the state of society was such in the mediæval period that what would otherwise have been evil in the Romish system, became salutary. "The leading strings which preserve and uphold the infant, would impede the full-grown man." "The childhood of the European nations was passed under the tutelage of the clergy." "The ascendancy of the sacerdotal order was long the ascendancy which naturally and properly belongs to intellectual superiority." 'From the time when the Barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favourable to science, to civilization, and to good government. But during the last three centuries, to stunt the growth of the human mind has been her chief object." "It is difficult to say whether England owes more to the Roman Catholic religion or to the Reformation." We have taken these sentences from the first volume of Macaulay's History. They are really a high commendation of the Papal system. The greater part of mankind is in an infantine state as regards knowledge and civilization, and a religion that is adapted to that condition, must not be ill-adapted to mankind. These opinions of Macaulay have been accepted and have doubtless helped forward the reactionary movement in favour of Romanism. Macaulay believes that monasticism has favoured the transmission of classical and patristic literature across the dark ages. He seems to think that the only alternative was between Romanism and Barbarism. At the beginning of this century there was a great deal of Barbarism in the world, in Oceanica, Africa, and America. We have been sending the Gospel to these nations, and Romanism has gone among them with her system. Has the Gospel been a failure, in these efforts? Who can say it? The Gospel has nowhere achieved greater victories than among these savage tribes. It has not been found necessary to begin with a corrupt system. The cross of Christ has been the wisdom of God and the power of God to salvation. Islands where a white man could not land without peril of his life, are now the abode of peaceful Christian communities, through the preaching of the simple Gospel.

The idea of going into a monastery to cultivate piety, is directly opposed to the preaching of Christ. Ye are the light of the world, he says Let your light so shine before men that they may see your good works and glorify your Father in heaven. If there had been ten righteous men in Sodom, it would not have been destroyed. The monastic idea is an attempt to improve on the Scriptures, to amend Christ's teaching "I pray not that thou should'st take them out of the world, but that thou should'st keep them from the evil." The qualities of a soldier are developed in the presence of the enemy, in conflict, not in privacy and stillness. It was in the wilderness that our Lord met the tempter. There is reason to believe, on the testimony of many who have had experience of it, that the convert and the monastery have proved a very poor refuge from the tempter, a place where the advantage was on his side. The Gospel is in its nature popular, diffusive and aggressive. The monastery is an expression of despair regarding society. You take the crime of a community and shut it up within the four walls of a prison, and it is for the advantage of a community; if you take the religion of a community and shut it up in the four walls of a cloister, it is certainly not for the advantage of the community. They are left as sheep without shepherds. Where the sheep are the shepherds must be. Feed my sheep, my lambs, is Christ's word.

If the lapse of centuries had not witnessed a declension in the Church, a departure from the truth, a laying down of the armour of God, the Church on Mediterranean shores would not have waited for the successive avalanches of northern Barbarism to descend upon Latin Europe; she would have gone forth to meet these nations and give them the humanizing Gospel of Christ. It was because this spirit of love and this devotion to the truth had left the Church, that the northern tribes were to a great extent left to their savagery and cupidity. In the apocalyptic outline of Church history, a period presents itself when peace was taken from the earth, from the only portion of the earth where peace could exist, viz. the Church, or Christendom. As a matter of fact we find the Church of that age so lapsed from apostolic peace, that the different parties thought of nothing but how one should crush the other. This was the age when monastic piety was most in vogue. And this was the state of things that favoured the irruptions of Barbarian tribes, and the setting in of that awful eclipse known as the Dark Ages.

The corruption of Christianity had brought society into a state which made it an easy prey to the Barbarians. We believe the Monastic system is largely responsible for this. The Gospel of Rome substituted for the true Gospel, betrayed Chistendom into the hands of the Teutonic hordes. Had those who claimed to be religious guides sought to diffuse the true gospel among the people, they would have saved not merely their own people, but the tribes of Northern Europe. It is well enough to be thankful that some monks sought to relieve the ennui and the spiritual conflicts of their cells, by cultivating literature and copying manuscripts. We may do that and yet recognize the fact that society at large would have been much more favourable to the conservation of literature, if ministers of religion had not shut themselves up in cloisters.

THE MILLENNIUM. VII.

We take the following from a recent number of the *Independent*:—

Paul, in his Second Epistle to the Corinthians, says: "Now we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." We remember a conversation held some years since with a man who had been a Christian for more than sixty years, and who was then ninety-four years of age. His mind was as clear as a bell, but his old and worn-out body was an immense burden to him. He said: "I am so old, so feeble, and my body is such a burden to me, that it would be a great blessing to me if my heavenly Father would be pleased to call me away to my home on high. I should rejoice to hear the summons. It is only by dying that I can be relieved of this burden." The venerable Dr. Beman lived to a very advanced age and though not a sick man, he said to a friend with whom he was conversing: "I have a disease upon me that can be cured only by changing the climate of earth for that of Heaven." These men, like Paul, groaned in this tabernacle, being burdened with the body, not that they were disgusted with life, or meant to be impatient with the burdens that oppressed them, and interfered with their present comfort; and yet they felt that it would be a privilege to be released from the body and go where the causes of present [illegible] would not and could not follow them. One of Paul's reasons for being willing to die, and thus get rid of the body, was that "mortality" with its ills "might be swallowed up of life" with its joys. He did not hate this world, or murmur against the providence of God: but he saw before him in the great future a better state of being into which death only could introduce him. He desired to go there. His experience has often been repeated in that of thousands of others. Death was welcome to them as a release from the burdens of earth. An aged minister who recently died, on being told that he must soon die, responded: "Thank God for that." To die is always gain to one who has made Christ his friend. He goes to a much better world than the one he leaves.

Jesus came into the world to destroy the works of the devil. Really his great work was in preparing a body of believers to remain here while he sits at the right hand of the majesty of God into whose hands he

commits the work of subduing the evil of the world. On the Day of Pentecost his power was made manifest as it never had been before. He had given his disciples power over all the power of the enemy; he had all power in heaven and earth and all that power is available for his people, according to their faith and loyalty. The Vine brings forth no fruit, save through the branches. "The people of the saints of the Most High are to take the kingdom and possess the greatness of the kingdom under the whole heaven." Now the New Testament does not specially direct the attention of believers to the world beyond, to a distant heaven. The hope that is set before us relates to the manifestation of the glory of Christ in the very world where he has been despised and rejected, scourged and crucified. The blessed Hope is the glorious appearing of the great God our Saviour. While death is still unsubdued, there is consolation for believers; they know that in their Father's house are other mansions besides this, and that Christ has prepared a place for them, and to be absent from the body is to be present with the Lord. The sting of death is taken away. And yet the more frequent appeal to our faith, is to look for the Son of Man from heaven. When Paul would comfort the Thessalonian Christians for the friends that had been taken from them, he speaks to them of the coming Saviour who should bring them with him. We would say, They have gone to be with him; but Paul says, They will come with him. The times and the seasons the Lord hath put in his own power; there is no reason to believe that even the apostles understood how much time would elapse before the glorious advent of Christ. God intended that his people of every generation should stand in expectation of Christ's advent. His coming was to be like that of a mighty Deliverer, an Almighty auxiliary, to complete for them the great battle they are fighting. To compare great things with small, it shall be as when Blucher appeared on the field of Waterloo. "We shall not all sleep, but we shall be changed," says Paul. The resurrection is much more dwelt upon in the New Testament than in our hymn-books and discourses; the intermediate condition being very lightly indicated. This world is the battle-ground where Christ, by the faith of his people, clad in panoply divine, destroys the works of the devil and brings to pass the *palingenesia*, the new creation, the scene of the glorious liberty of the children of God. The war in which we are engaged relates to the redemption of humanity, not in the sense of their transference to another world, but in the sense of expelling the enemy from this earth, redeeming the earth from Satan.

The passage on which the remarks of the *Independent* are based, (2 Cor 5: 1-4,) may not inaptly be used in the sense given to it in the above extract, but a careful examination of it will show that the Apostle must have had in his mind, something beside a more transference from the tent-life of this world to a more stable dwelling-place in the skies. Let us look at it.

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens."

"We know." This is not a mere speculation. "We have," not we are to have. "A building from God." Not "of God," as in the ordinary version. This may remind us of the "New Jerusalem, coming down from God, out of heaven." And there is a comma after the word eternal. "For verily, in this we groan longing to be clothed upon with our habitation which is from heaven." Here the future dwelling-place is said to be "from heaven" And we notice also that there is a combination of two ideas, a dwelling-place, and clothing. Longing to be clothed upon; to put on, be endued with. "If so be that being clothed, we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. "Not for that we would be unclothed." To be unclothed, is to be without the body, absent from the body, as he expresses it in verse 8. "Willing rather to be absent from the body and present with the Lord." To die and go to be with Jesus, is a blessed privilege; but there is a more blessed privilege, that of being clothed upon, not laying down our mortality but letting it be swallowed up of life, merged in life. There are three conditions described here: The life of the believer in the body; the glorified state for which he groans; the intermediate condition of those who die and go to be with Jesus. Paul says in 1 Cor. 15, "We shall not all die;" some shall be changed before dying; and he uses the first person plural because God hath put in his own power the times and the seasons. This glorified state, the having a body like his own glorious body, this transfiguration, this manifestation of the sons of God, is something to be exceedingly desired of the Christian, not for the sake of any personal aggrandizement, a thing utterly foreign to his aspirations, but that the glory of Christ as an all-sufficient and all-subduing Saviour, sending swift conviction of sin to all the hosts arranged against the army of the Lord, may be revealed. This manifestation of the sons of God will be the revelation of the Son of God upon the throne of heaven. For he shall come to be glorified in his saints and admired in all them that believe.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Commissioner Tucker's letter to the *Bombay Gazette* of Wednesday last is indeed a good reply to the question raised by Canon Taylor, in England, with respect to the success of Christian missions in the world.

It is an undoubted fact, that the various missions working in the land, are very costly. As in all branches of the Indian administration, so here, the European agency costs a great deal more than the purely native one does. Can it be avoided? As at present situated, it cannot be. What is the best means then to have an agency which will be at once cheap and efficient?

I would answer this question by saying that the lines upon which the Salvation Army and some others are working are the best ones for adoption by all the missions, if the consideration is the cheapness of the agency only.

The good people that are working in connection with the Salvation Army need to be trained for the special calling of being religious teachers of the people. This cannot be attained unless you have schools in which you can train men and women for this work. The European agency in India instead of occupying itself in direct evangelical work might usefully employ itself in training men and women for this avocation. The expenditure now incurred will be well utilized in future and the people engaged in it will have done some definite and positive work with respect to the evangelization of this country instead of their present indefinite and vague methods.

The trained men who have gone through a course of three years' discipline and study might be sent as teachers, and pastors, and missionaries wherever they are needed. The missionaries ought to be taught to live on the charity of the people and if necessary to be single. These trained missionaries are the people who are very likely to create an impression for good in the hearts of their listeners, by their sacrifice of comfort and of their renunciation of the goods of the world for the alms from the poor.

The European mind, from the climatic influences under which it was moulded, is intent upon *having* things, to give it numerous comforts. I do not like to deny these to it. But my evil tendencies are running rapidly in the course of imitation of European manners, and I have really begun to feel the *want* of things which my European friends and acquaintances think it right to have for themselves. I have become so well versed in the art of imitation that I have lost the faculty of perceiving the "thus far and no further" And on this account, if not for any other, divinity students should be taught to look upon living on the alms of the poor and doing God's work as the *summum bonum* of their existence. The lesson we learn now is the lesson of securing as many comforts as are within our reach and as many European fashions in costume as we may happen to know of.

Commissioner Tucker seems to think that the numerous army of soldiers which he hopes to create for the work in the country, will secure for Christian missions a greater success than they have hitherto been able to achieve. He thinks that quantity means quality. No doubt, the Hindu religion has many teachers but he is greatly mistaken if he supposes that all this vast assemblage of them has improved even a bit the chaotic condition of the Hindu religion. My own opinion is that Hinduism as a system of religion has lost its firm ground in the hearts of its followers, and the fabric is in a tottering state and is liable to fall down at the bidding of some great soul from God.

We must have a combination of the principles upon which the society of Jesus, and the Salvation Army, are working in the field. Sound training of teachers and preachers combined with a strong desire to live actually upon the alms of the poor, are the only two sure and cheap means of helping the cause of Christian missions.

The third and the most vital element to further the progress of the mission is the receiving of the Holy Ghost without which nothing can be achieved however well equipped we may be for the battle.

I am,
Yours &c.,
GOVIND N. KANE.

DEAR SIR,—I had the privilege lately of perusing Pastor Chiniquy's book entitled "50 years in the Church of Rome" Its 597 pages of undeniable facts, while calculated to stir the Protestant blood and fire it with holy indignation, are conducive under the blessing of God, to the utter demolition of the shackles of Rome on the minds and hearts of unprejudiced readers of that Church.

This book is worthy of a world-wide circulation. Every Protestant minister, yea every Protestant from royal height to plebian level should peruse its contents. It is but right and proper that the world should be conversant with the secret ramifications of a system more diabolical than Mahomedanism or Hinduism, and which may appropriately be styled *baptized idolatry*. I fear, with the price at which the book in question is fixed, the possibility of a wide circulation, as is so greatly desired, is precluded. The price has already been considerably reduced but not so low (which if done of course will not pay the publishers) as to put it within the reach of people in ordinary circumstances of life. It now remains for the children of God, who are in affluent circumstances, to come forward with their funds with a view to the purchase and gratuitous distribution of thousand of copies.

Manifold subjects are dwelt upon in the book which might be collected, classified, and published in all the languages of the world in tract or pamphlet form.

Chapters on the wafer god, purgatory, auricular confession, the worship of the Virgin Mary, the scandalous conduct of the inmates of monasteries, the policy of the Romish Church with reference to children of Protestants in its schools, nunneries and colleges, the secret designs of the Pope and his Jesuistical band and the money-making propensities of the entire system of the Romish Church ought with the consent of the author, to be published in tract form by the various Book and Tract Societies and offered to Protestant missions free of cost, for free circulation.

A beautiful and impressive tract could be made from the book for the temperance cause.

I doubt not, if the Book and Tract Societies appeal, through the Christian journals in the world, to the Christian public, funds for that object would not be long forthcoming.

I desire to thank God publicly for Pastor Chiniquy's conversion and writings, and for giving him the courage to fight so bravely "the Mystery of Iniquity."

T. E. F. M.

29th Nov., 1887.

NOTICES.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

AMERICAN MISSION CHURCH.
BHENDI-BAZAAR, Jail Road.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

SPECIAL Meeting for Women, will be held to-day in the rooms of the Young Women's Christian Association, above the Bible Society's Rooms, Dhobie Talao, at 8-30 p. m.

MRS. LEAVITT, of the World's Woman's Christian Temperance Union, will speak at the Framjee Cowasjee Hall at 4-30 p. m. to-day.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

THE Annual Meeting of the Book Committee of the Central Conference, Methodist Episcopal Church, will be held in Calcutta on Saturday, the 17th December, proximo.

As business of importance will come before the Committee, it is very desirable that there be a full attendance of the members.

J. W. WAUGH,
Chairman.

BAREILLY THEOLOGICAL SEMINARY.

THE following are the closing dates and exercises of the Bareilly Theological Seminary:—

Annual examinations begin.....	Nov.	28
Alumni Sermon	Dec.	2
Annual meeting of Board of Trustees...	„	3
Closing exercises by graduates	„	3
Baccalaureate sermon Sunday morning.	„	4
Annual sermon by visitors 3 P. M.	„	„

THE monthly meeting in connection with the Western Indian Native Christian Union will be held on Monday, the 5th inst., at 5 p. m. in the Grant Road Church. Miss Leavitt, the temperance lecturea of of Boston, U. S. A., will address the meeting. Both Europeans and Native Christians are cordially invited to attend.

REV. H. C. STUNTZ, Principal of Baldwin High Schools, will be leaving Bombay for Bangalore on Monday, December 19th, and desires to assure parents who intend placing children in those schools for the coming year that he will be happy to meet their children at intervening points, and bring them with him.—Address him in Bombay care of Rev. J. S. Stone, M. D., Grant Road.

WESLEYAN METHODIST CHURCH.

Sunday, December 4th, 1887.

Colaba—Colaba Causeway, 11 a. m. Mr. H. A. Geyer. 6 p. m. Mr. W. Lane.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. Mr. John Staples. 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. John Staples. 6 p. m. Mr. Alfred Gibson.
Sunday-school 4-30 p. m.
Cordial invitation to all.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

SUNDAY SCHOOL CONVENTION.

IT is proposed to hold a Convention of the Indian Sunday School Union about the 10th of Jan., 1888, at Cawnpore. A circular will be sent to the different Missions; meantime this notice is given that all may be prepared to send representatives. No delay should be made for further instructions. Important questions are to be presented as the perpetuation of this Union. The securing a man for this work, to do for the India Sunday-school what Dr. Vincent has done for it in America, and what Dr. Murdoch has done for the Christian Vernacular Educational Society in India. *Missionary* and other periodical please copy this note.—E. M. WHERRY, T. J. SCOTT, *For Indian Sunday School Union.*

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION.

Programme of Mrs. Leavitt's Lectures.

GRANT ROAD METHODIST CHURCH—

Sunday, 4th inst.—10 a.m. Subject: "Slippery Places."

6 p.m. Subject: "Bible and Temperance."

Monday, 5th inst.—5 p.m. Address to Native Christians.

Wednesday, 7th inst.—8 p.m. Alcohol and Health.

FRAMJEE COWASJEE HALL—

Tuesday, 6th inst.—8-30 p.m. Subject: "God in Government."

Thursday, 8th inst.—5-30 p.m. "Race Degeneration."

Saturday, 10th inst.—4-30 p m. "Indian Perils."

BAPTIST CHURCH, BELASIS ROAD—

Sunday, 11th inst.—at 11 a.m. and 6 p.m.

Epitome of News.

SATURDAY, NOVEMBER 26.

—Krishna Bajya is sentenced to three years' rigorous imprisonment for attempting to murder his wife, a girl of 11 years.

—Why not a through telegraph line to Cabul, is a question asked.

—Some one who has visited the opium dens of Bombay, (there are twenty of them) gives an account of what he saw in the *Bombay Gazette*. Here is an extract:—

At a second chundool-shop, in the Grass Bazaar, it was interesting to note the variety of caste and nationality of those within its grimy walls. There were fifty of them altogether. First was a Seedie boy, a fireman, who had been dismissed from the service of the P. and O. Company for smoking opium on board the ship. Next him a Hindu fakir lay in an ecstasy of unconsciousness, a young fellow who was said to have smoked for years. The third of the same group was a native sweetmeat seller who spent two annas a day on opium and three annas for food. Then there followed in close succession, Marathi, Goanese, Purbhoo, Mussulman, Purdasi, Bunnia, Battia, and even Brahmin, in hopeless confusion. Several told the story of their sacrifice unhesitatingly. But here and there a man, generally a young one, hid his head and buried his face under his arm rather than meet the gaze of an intruder. Others reared themselves on their elbows dreamily looking up and wondering at the reason of this outrage on their privacy "Are there any women here?" was asked of a *nowker* in the room. "Oh, no," he replied, "we never have women here." But the assertion was flatly contradicted by one of the smokers, who pointed out a woman just being hustled off the premises. "There have been three of them here to-night," he added, an assertion which there was no further attempt to deny.

—It is significant that a repectable body of zemindars, the Sherapur Bengal Land-holders Association, has memorialised the Lieutenant-Governor to reconsider his decision in the recent case of Babu Shyama Charan Das and Mr. E. G. Glazier, two officers of the Bengal Government, who were accused of desecrating the idol Kali at Jamalpore. The *Englishman* writes on the subject:—

The head and front of the offence was that those two gentlemen had done despite to an image of Kali. Now these memorialists, who are presumably both well skilled in matters pretaining to the goddess, and deeply interested in the preservation of her sanctity, emphatically declare that the image had ceased to be a goddess at the time the so-called sacrilege was

committed. It is affirmed that the image was not a *stapit* or permanent embodiment of the goddess, to be worshipped in perpetuity, but a *barori* or itinerant Kali made for the purposes of the *puja*, and denuded of her divinity when the procession was over. Further and, in fact, the image was left on the ground in a broken condition, and would assuredly have been used by small boys as a target for stones, or swept out by the *mali*.

—Extract from Proceedings of Port Trust: Read letter from the Traffic Manager, dated 17th November, submitting application by Mr J. Morris, C E., on behalf of the Methodist Episcopal Church in Bombay, for a lease for fifty years of 617 2-9 square yards land on Apollo Reclamation at the following sanctioned rates of rent:—

1. For 350 5-9 square yards fronting the proposed 60' road—Re. 1 per square yard per annum for first ten years; Re. 1½ per square yard per annum for next ten years; Rs. 2 per square yard per annum for remaining thirty years.

2. For 266 6-9 square yards back land—Re. 1 per square yard per annum for twenty years; Re. 1½ per square yard per annum for remaining thirty years.

The Traffic Manager states that Mr. Morris proposes within two years to erect on 500 square yards of the land applied for a three-floor building at a cost of Rs. 25,000. The Traffic Manager further states that the land can be cleared by the end of next month.

Resolution.—The lease may be granted from 1st January next, the time for the erection of the building being, as a very special case, extended to two years on condition that should the plans, &c., not be settled so as to allow of the land being given over under the lease on 1st January next, it shall be occupied at the same rate on monthly tenancy from that date, and that the term of the lease and the two years allowed for the completion of the building shall date from 1st January, 1888. The applicant should be informed that the site is one for which the Trustees have ruled that the plans must be approved, not only by the Engineer, but by the Board.

Monday, November 28.

—The Ross-Morgan scandal case, particulars of which our contemporaries have been receiving by telegraph from Madras, closed on Saturday in favour of Mr. Ross. The Chief Justice said: The case depended for the main facts upon Mrs Morgan and her truthfulness.—If the jury believed her, then Mr. Ross was guilty; if they disbelieved her then there was no evidence upon which to convict Mr. Ross of adultery. If there was a serious doubt, they must give Mr. Ross the benefit of such doubt. They had the fact that Mr. Ross was on familiar terms with Mrs. Morgan; that he drove with her and was once alone in a bullock coach with her; also that he corresponded with her. Admitting all that, Mr. Ross might still be perfectly innocent.—The jury retired at 1-15 and returned at 1-45 with an unanimous verdict—"not guilty."

—A fatal accident is reported to have occurred on the Bellary-Kistna State Railway on the 21st instant, by which three men were killed.

Tuesday, November 29.

—*Indian Spectator*: Julloo, eleven-years old wife of a Hindu, was about to be shot by her dear lord and master on suspicion of infidelity. So the girl of 11 is not only a wife, bound to render conjugal duty to her husband and to obey his relatives, but she is sufficiently advanced in the ways of the wicked to have a paramour. And yet we have been assured that infant marriages are the salvation of the people of India! For ourselves we do not believe the story of the would-be murderer. The "confession" was very probably extracted by threats, and the poor child was ill-treated because she "ran away" from him or she "ran away" because she was ill-treated. Bad as the whole business is, disgraceful alike to the law which makes consummation permissible at 10, and to those who so greedily avail themselves of the permission, we decline to believe that the girl had any *liaison*

—Total abstinence in the army. A junior Chaplain, in the *Indian Churchman*, says: If a healthy branch of the Soldier's T. A. exist in the regiment, let the Chaplain become a member; and instead of starting a new Society of his own let him aim at raising and purifying the tone of the regimental one existing. In spite of Mr. G. Gregson's indefatigable labours, we are convinced that the majority of his Associations are a delusion and a snare. A delusion, because a man may break from and rejoin the Society half-a-dozen times in a month, and thus be practically a drunkard still. A snare, because the gambling and betting which goes on in the T. A rooms often run away with more of poor Tommy's money than would be spent at the canteen. Nay, at our station, it was known that a number of T. A. men frequented both the rooms and the canteen! Too often—with all the officers as is usual holding aloof from the movement—the management of the T. A. is left in the hands of a few men whose chief aim is to make a pecuniary profit therefrom. This was the case in our station. Accordingly should the Chaplain be unable to break up "the ring," he had better do, as we found ourselves obliged to do: launch with grand flourish of trumpets a brand new Society in the shape of a branch of the Church of England Temperance Society. In our case, within 6 weeks from starting we mustered 120 strong from a single regiment.

Wednesday, November 30.

—*Morning Post:* A guard named South, belonging to the G. I. P. Railway, was run over by a Locomotive in the Jubbulpore Station on the morning of the 24th instant and was killed instantaneously.

—Col. Hughes-Hallett has been entertained at Chatham by the Licensed Victuallers. They claimed him as a friend to publicans.

—It is reported from Teheran that the Shah's departure for Europe has been fixed for April 4th next. The Shah will first visit St. Petersburg, and then proceed to Berlin, London, Paris and Rome. In Vienna he will be the guest of the Emperor. From Vienna his Majesty will return to Persia by way of Buda-Pesth and Constantinople. The journey, the Vienna correspondent of the *Times* states, is to last four months.

—*Times of India*: From a supplement to the *Gazette of India* we learn that during the year 1886 the number of persons killed by wild animals and venomous snakes was 24,841. This is an increase of 1,934 over the figures for the previous year. The fatalities from snake-bites rose from 20,142 to 22,134, while wild animals killed 2,707 persons as compared with 2,765 in 1885. Tigers were responsible for 928 deaths and wolves for 222, these figures showing 90 more deaths from tigers and 26 fewer from wolves as compared with the preceding year.

—Correspondent of the Same: I have read with much interest the two letters of Isaac Taylor addressed to the *Times*. His statements and arguments are not new, and, I think, are not likely to lead to any change in the plans and operations of Christian missions. I doubt the correctness of the inference which he has drawn from the satistics of the population of India. If such numerous conversions as he says had really been made, we should have heard of them here. But though I have lived many years among the natives of India, in different parts of the country, I have never heard of their making such converts. I have heard of a few here and there, not more. And even these have not owed their conversion to any general effort to proselytise, but to incidental causes, such as marriage, or relief in time of distress, or neighbourhood, or domestic service. I have never, indeed, heard of any attempts to convert the heathen, except such individual ones as I have just mentioned. I should attribute the large increase which appears in the later census returns partly to natural causes and partly to more correct returns

—The steamer *Peshawar*, with English mails, left Aden for Bombay, Tuesday, at noon.

—The Consort of H. H. Maharana Fatesh Singjee Sahib, G. C. S. I., of Oodeypore, was delivered of a son on the 26th instant. Great rejoicing prevails at Oodeypore, and 158 prisoners have been released in commemoration of the event.

—*Indian Christian Herald*: We take the following from the *Christian World* about Brother Doss of Bhowanipore, who is now in England on deputation work:—"The speech on India was delivered by a native gentleman, Mr. Nundo Lal Doss, who spoke English with ease and excellent effect, and met with a most favourable reception. He had been a heathen boy, worshipping idols, but God had shown to him the light of the Gospel. As one, therefore, who knew well the life of the Hindoos and their actions, he proceeded to describe the difficulties with which missionaries among them had to contend—difficulties which result-loving Englishmen did not, and could not, always make allowance for. India was a land of many races and many religions; and though it might be comparatively easy to convert the more savage tribes, yet most of the people were Hindoos, who were very difficult to deal with. They have an ancient religion, philosophy, and books; and those books have the firmest hold on them—their veneration for their Sanskrit texts being such that they believe in them more than anything else. These books sustain the custom of caste. They encourage the people to venerate cows, in consequence of which they reject a Bible which countenances a sacrific of cows that to them is deicide. They are horrified at the statement that when a man marries he shall "forsake father and mother," though, said Mr. Doss, amid the laughter of his audience, that may seem right to English Christians. They are always thinking how to preserve caste, hence the missionaries have not only to preach the Gospel, but also to create a mental state in the Hindoos that shall enable them to apprehend the truth. The priest has unbounded influence over the people, and behind the walls of the Zenana the monster of false religion finds its chief shelter. For the inmate of the Zenana—the mother that forms the mind of the child—is the keeper of the citadel of Hindooism. With such difficulties to face the missionaries' triumphs were reasons for thanking God. India has its 500,000 converts, its 500 ordained ministers, and its 5,000 unordained teachers. Its churches are beginning to support themselves and Christian native societies are being formed to spread the Gospel among their fellow-countrymen. Native Christians, once hated, are now being received into society and the Hindoo mind is opening to Christian thought. Yet, at the same time, European infidelity is being carried over to India and making youths sceptical. Therefore, England should not think it has done its duty. There is much more yet to do, and India is still a great place to be won for God. Mr. Doss was much cheered during his speech."

Thursday, December 1.

—*Indian Witness*: The ancient god Nemesis seldom worked a more striking revenge than he has done on Principal Wordsworth who has just left the shores of India, after about a quarter of century spent in sincere efforts for the good of the Natives. Instead of a crowd of Native friends on the pier to bid him farewell, such as gathered to see Sir Richard

Temple away, *two* of the gentlemen for whom he spent his life came to show their good will. The learned Professor might well exclaim, "If I had served my God with half the zeal I served my *friend* he would not, etc." Opposition to the Gospel of Jesus Christ has been the most conspicuous feature of Mr. Wordsworth's efforts among the Natives throughout his Indian career. By word and by pen, in public and private, he has fearlessly and consistently consecrated himself to crucify Jesus, and now after kicking against the pricks finds himself deprived of the only reward he sought.

—On Sunday, the 20th instant, five men and six women were baptized by the pastor of the Baptist Mission Church at Simla. At the conclusion of the forenoon service, conducted by Dr. W. Carey, he administered the rite. Nine of the candidates are villagers and two are domestic servants. Fifty-four believers have been added to this church during the year.

—*Overland Mail*; Nov. 11: At the elections on Nov. 8 the Democrats carried New York State by a majority of at least 10,000, re-electing Mr. Frederick Cook (who defeats Mr. Frederick Grant, Republican, General Grant's son) for the post of Secretary of State. Cook beat Grant by 55,000 votes in New York City, and by 10,000 in Brooklyn. Henry George's Labour vote (the *Times'* correspondent says) has declined, and will probably not exceed 60,000 in New York State, including 35,900 from New York City. Mr. Fellows, Regular Democrat, has been elected District Attorney for New York City by a majority of 15,000 over Mr. Nicoll, Independent Democrat. This was the fiercest battle of the election. The *New York Herald* and *Sun* have been waging war for Fellows against the *New York World*, which championed Nicoll. The *World*, in announcing the result in New York, says "it means the re-nomination and re-election of President Cleveland, with the defeat of the Blaine party."

A telegram from Chicago says that six loaded bombs have been found concealed under newspapers in the cell occupied by Lingg, one of the condemned Anarchists. The Anarchists say that this is the result of an official plot. A later despatch says the bombs are believed to have been handed to the prisoner in a box by a woman who visited him a few days ago. The box was supposed to contain comestibles, and was examined when brought in; but it has since been found to have a false bottom. On Nov. 7 the Chicago police found eleven more dynamite bombs in an Anarchist's house in the western part of the city. The chemist's examination of the bombs found in Lingg's cell has shown them to be loaded with dynamite.

A public valedictory meeting was held on Nov. 8 in the Grafton Square Chapel, Clapham, under the auspices of the London Missionary Society, to take leave of eleven missionaries who are departing for India. The missionaries are the Rev. J. B. and Mrs. Coles, the Rev. G. O. Newport and Mrs. Newport, the Rev. J. G. and Mrs. Hawker, the Rev. W. W and Mrs. Stephenson, Rev. A. Parker, Miss L. Robinson, Miss Gill, and Miss Abbey. The Rev. J. Guinness Rogers presided, and there was a good congregation.

Mr. Spurgeon's action in withdrawing from the Baptist Union is being followed by resignations of ministers in different parts of the country. The *Baptist* announces the retirement of the Revs. Archibald Brown, East London; J. Spurgeon, Croydon; W. H. Burton, Dalston; and David Davies, Brighton.

The Church Missionary Society has received a donation of 1,0 0*l*. from an anonymous donor, who was moved by reading a recent attack on the Society in a London newspaper.

—It is announced that the Servian Government has concluded arrangements with the Porte by which the railway line from Belgrade to Salonica, by way of Vranja, will be open for traffic on Dec 15.

—*Dnyanodaya*: Canon Taylor's address, because of its apparent slur on the results accomplished by Christian missions as compared with the spread of Mahomedanism, has received a wide circulation, and it may be noted in passing, that a thousand notices in appreciation of the work of Christian missions will always be passed over in silence by the secular press, while one adverse criticism, however lacking in accuracy or judgment, will receive the widest circulation and most prominent notice.

—*Madras Times*: On Wednesday week the man Mulligan, of the Scots Fusiliers, was brought up for trial at Rangoon on the charges of murder and culpable homicide of the two corporals of the regiment. He pleaded not guilty and put in a written statement, which was read to the jury.

In it he stated that he had been drinking heavily for a few days, and was not in his senses at the time of the occurrence which accidentally and unfortunately killed two of his best comrades, and he had no idea of doing injury to the deceased. Recorder MacEwan summed up the evidence, and told the jury that if they believed it, they could only bring in a verdict of guilty of murder. The jury, without quitting the box, brought in a unanimous verdict of guilty, and the Recorder passed sentence of death, subject to confirmation by the High Court of Calcutta: telling the prisoner that, if he wished to do so, he could appeal within seven days. The court during the trial was crowded with soldiers belonging to Mulligan's regiment, it being rumoured that he intended making some statement in reference to the Phœnix Park murders.

At Gowrihar quite recently, a Kachi woman performed the rite of self-immolation on the funeral pyre of her husband, in the presence of a large gathering of natives.

—It is a curious fact that Australia should consume actually one-third more of Indian-grown tea than India itself consumes; but of a total growth of about 86,000,000 lbs. of tea—the produce of the year's crop in India—only 1,500,000 lbs. will remain for consumption in India, while 2,000,000 lbs. will go to Australia, and 82,500,000 lbs. will come to England. This last supply is nearly 10 per cent. greater than the quantity sent to England from India last year.

—*Times of India*; Mhow, 30: Pandit Shyamji further states that imprisonment of wives for refusal to live with husbands is not sanctioned by the Dharma Shastra, and that section 260, Civil Procedure Code, is unnecessarily harsh and requires amendment, and that although the Dharma Shastra does not allow divorce, yet he sees no harm in allowing it under certain circumstances.

—The following threatening notice has been found posted up on the gate of a magistrate's residence at Labrasbela, County Clare:—"Notice is hereby given that any person who pays rent until William O'Brien is released will be shot dead. (Signed, Captain Moonlight. Any body who takes this down is the first that will come down."

—*Missionary Herald*; November: The news from Bulgaria is reassuring. Prince Ferdinand seems to be emphatically sustained in the elections which have just been held. Our missionaries at Philippopolis report a series of calls made upon the Prince by seven deputations representing the clergy of various religious bodies, Orthodox, Turkish, Greek, Catholic, Armenian, Jew, and Protestant. The latter were represented by native pastors and missionaries, and his Highness made a request of them that they would enlighten the people and seek to increase among them the love to one another and to their native land. The Prince made a favourable impression upon our brethren, as he seems to have done upon all the Bulgarian people.

Reference has frequently been made in the *Herald* to hindrances which have come to our work from the Turkish Government. The opposition has not taken the form of open and direct hostility; but under the cover of law, difficulties have arisen which have not been easy to overcome. Protestant schools under the care of the Presbyterian Board and of our own missionaries have been closed; and it was only after a nearly four years' effort that Euphrates College at Harpoot was saved from a similar fate by a formal official recognition. We are happy to note that during the past few months a favourable change has taken place; and it is a matter of simple justice to say that we think that it is owing largely to the fact that Mr. Bayard, Secretary of State, has given special attention to the rights of American citizens in Turkey under the "capitulations" as they have been expanded and confirmed by usage, and that he has instructed the Legation at Constantinople to see that those rights are respected.

Friday, December 2.

—*Bombay Gazette:*

Bank Bills on demand		...1s. 4 13-16d	per rupee
Do.	Tele. Transfer	...1s 4 25-32d.	"
Do.	3 months' sight	1s. 4 29-32d.	"
Do.	4 "	...1s. 4 15 16d.	"
Do.	6 "	...1s. 5 1-32d.	"
Credits	3 "	...1s. 5d.	"
Do.	6 "	...1s. 5 5-32d.	"
Documents	3 "	...1s. 5 1-32d.	"
Do.	6 "	...1s. 5 3-16d.	"
Francs	3 "	...1 79½	"
Do.	6 "	...1 81	"

—The resignation of the Hon. John Macpherson, B. A., as an additional member of the Council of the Governor of Bombay and the resumption of the duties by the Hon. F. L. Latham, Advocate-General, is notified in the *Government Gazette*.

—The Str *Victoria* reached Plymouth Nov. 30th in the morning, seven days before the due date. She left Bombay the 11th.

—*Bombay Gazette*: We regret to announce the death yesterday, at his residence, at Kalbadevi Road, of Mr. Gokuldas Jugmohundas, a member of the local Municipal Corporation and a Justice of the Peace. Mr. Gokuldas was an active member of the Corporation, and always took a lively interest in all Municipal discussions.

—Deaths last week, 404. By cholera, 2.

On the 24th ultimo a young native of Bombay, named Ganesh Bakur Sha Patuck, who has on the last three occasions appeared for the B. A. Examination at Bombay and been plucked on each, threw himself into the River at Lahore and was drowned.

—Bajrang Behari Lal, in the *Indian Messenger*: The member of the Panjab Brahmo Samaj, so far as I know, have complete knowledge of the fact, that the leader of the Arya Samaj, in his principal work for the guidance of the Aryans, has sanctioned the horrible sin of adultery on the authority of the Vedas, which he held as the infallible word of God. No man or woman is allowed to marry again after the death of the first wife or husband, but all men are licensed to form immoral connection with one or more widows and all widows are licensed to prostitution. In the refined words of the vedic reformer, a widower may form "nyog" with a number of widows (the prescribed number I do not recollect) and produce children who are to be divided between the man and the woman, at a proportion I do not at present remember. Similarly, a widow may form "nyog" with a number widowers and produce children of whom she would keep some and make over some to the man. If a married man, whose wife is pregnant, cannot control himself, he can also form "nyog" with a number of widows and produce children. Is this not a "Pap Samaj" my friend? Can you still say that it is going a step towards

"Brahmo Dharam?" Won't you feel shame to say that it is preparing a way for Brahmoism?

Dayanand was anything but a godly man. He has openly abused, in his "*Satayartha Prakash*" —the book above referred to,—Guru Nanak, Kabir and other great men. His followers, though they have not the courage to abuse Guru Nanak in the Panjab, do not fail to abuse other great men like him in their pamphlets, journals and conversations. Christ and Mahomed are specially their favourite objects of ridicule. They have no real faith in God. Dayanand himself had two kinds of faith, one private and another public. He appointed a most famous atheist to be the President of his Samaj.

Selections.

REACTION IN HINDU SOCIETY.

Our esteemed contemporary, the *Hindu*, has at last struck the right chord when it says that the present reaction in Hindu society is the result of the mischievous influence of a few irrational and eccentric patriots. We quote the words of the *Hindu*:—

"In the first place we must admit that there are many among educated men to whom the description of irrational and eccentric patriotism that we quoted at the commencement would fully apply. They defend every superstition of our people; they believe in every dogma and worthless ceremonial and are generally slaves of our exacting priesthood. In their judgment nothing that our ancestors did could be wrong; there is no art, industry or thought that distinguishes the modern civilization of Europe, that was not known to the Hindus of ancient times; everything Indian is excellence itself and everything foreign the opposite. We have heard with great pain men of very decent education seriously defending *suttee* itself. To the discredit of Hindu society the existence of men so narrow-minded and so blindly conservative must be admitted."

We are extremely thankful that the most influential native organ of this Presidency has spoken so boldly and so truly. There is a great temptation in these days to court spurious kind of popularity by appealing to the passions and prejudices of the half-educated, raw young men who are easily tickled by flattery. You have simply to use a few sounding epithets and splendid superlatives about the past greatness of India and you are sure to be looked upon as a great patriot. This, we fear is the cause of the reaction in Hindu society, and the *Hindu* in boldly asserting that the cause of the reactionary tendency is due to the pernicious influence of this band of "irrational and eccentric patriots" deserves the gratitude of all friends of reform, all true lovers of India.

We also notice another painful feature of the behaviour of these misguided patriots and that is their insinuation, in season and out of season, that all friends of reform are bent upon Europeanizing India and are hence the enemies of the country. We say this extraordinary conclusion which these "irrational and eccentric patriots" have come to has been the cause of no end of mischief. We should like to know if Kristo Das Pal who denounced the system of Caste in unqualified terms was an enemy of the country? We should like to know whether Ram Mohun Roy and Chunder Sen, and Dwarka Nath Mither who tried their best to bring about a better state of things were the enemies of India? We should like to know whether Ragoonatha Row and Chentsal Row and Ranade and a host of other great men who have been raising their voice against the tyranny and cruelty of modern Hindu society are enemies of orthodox Hindu society? Then, why this false insinuation that only those senseless patriots who, as our contemporary the *Hindu* puts it, think that "everything Indian is excellence itself and everything foreign the opposite," are the only friends of the country? It is sickening to read paper after paper, to listen to lecture after lecture, dwelling on the excellence of all that is India. The very attitude of these misguided men clearly shews that there is something radically out of joint in the state of things in India. "Our Bengalee country-men," adds the *Hindu*, "are really a wonderful people. They are the most talented and in several respects, the most advanced portion of the great Hindu community. No other part in India has produced in modern times a Ram Mohun Roy, a Kristo Das Pal, or a Dwarka Nath Mither. In religion, in science, in literature, Bengal has produced the greatest of our men in modern times. Yet along with this advancement we behold most strangely among men who are the creatures of the same educational forces a mass of absurd conservatism and irrational opposition to all changes." Even in this Presidency, remarks our esteemed contemporary, there are a few who lend "the prestige of their so-called education and social influence to the superstitious obstruction of orthodox Hindus." We too have noticed this with pain and hence we join the *Hindu* in our strong denunciations of these quack patriots, these blind leaders of the blind, these self-constituted leaders, who mistake the false enthusiasm springing from a false pride for true philanthropy and patriotism. Friends indeed these are—not of progress, not of truth, not of justice, but of bigotry, and ignorance and superstition. We know that these remarks of ours are quite enough for these men to put us down as enemies of the country. Well! So long as men like Malabari, Ragoonatha Row, Chandavarkar, Chunder Sen, Kristo Das Pal, and others are dignified with the title of 'enemies of the country,' we, for our part, have not the slightest objection to be dubbed with the same title.

Then again a great deal is being said in these days about the ancient glories of India. It is time that we came to some rational conclusion on this point. These very men who talk so grandiloquently about India's past greatness are those who owe their education and the little enlightenment they possess to the new influences at work in the country. We shall answer these men by quoting the words of those of our countrymen who have taken greater pains to ascertain all about Ancient India than these very men with all their boasted pride about India have been capable of finding out. It was only the other day that Sir T. Madava Row in the course of his convocation address remarked that even if the very best ideal of Ancient India were restored it will bear a very poor comparison to what India is at present. Not long ago Mr. Manomohun Ghose is reported to have said:—

"It must be admitted by all who had carefully studied the ancient literature of India that the much vaunted civilization of India was of a peculiar type, and that it never could bear any comparison to what we call modern European civilization. Whatever might have been the case in ancient times, he thought that this frequent appeal to our ancient civilization could serve no good purpose at the present day, while it was simply calculated to make the Bengalis more conceited than they were."

The Hon. K. T. Telang lately said in Bombay:—

"He thought it well that they should be reminded of their individual or national defects, either by outsiders or by men of their own community, and he was sorry to see the impatience manifested in some quarters at such defects being pointed out. The consciousness of defects was a healthy sign of the first condition of progress, and was not at all incompatible with a proper amount of self-respect."

We have one word more to add and that is a word of advice to our misguided patriots. We earnestly request them to put off for a moment their self-constituted task of leaders of native thought. We know they will find it very difficult to cease *to talk*, but we think it is but reaso able that they should *think* first and *talk* afterwards. In the meantime they need not be idle, there are men in the country in whose wisdom and guidance they can lay implicit trust. Let them for the present be guided by such men as Ragoonatha Row, Sir T. Madava Row and others, and they will be all the better for a little more schooling and training under such men.—(*Eastern Star.*)

THE MANIFESTATION OF THE LIFE OF JESUS.

REV. JAMES MUDGE.

Jesus manifests Himself to us (John 14: 21) who keep His commandments, puts His love and life into us, in order that His life may be manifested through us "in our body, our mortal flesh," (2 Cor. 4: 10, 11) to the world around. Paul very explicitly declares that all his sufferings, his constant exposure to danger and death; in short, whatever experiences God had brought or was bringing upon him, were brought with this single end in view—the manifestation of the life of Jesus. And we do not go too far when we say this is the one grand object for which all men were created, our mission in the earth as God's children, to which everything is designed to contribute, the special work given us by God to do, and only as we do it successfully can our life be called a success. No other life is true living.

As to what this life of Jesus, which it is laid upon us to show forth is, there can be no room for doubt. That which characterized all His days, which controlled Him perfectly in His smallest as well as largest deeds, the master-key to His actions, the guiding principle of His entire career, His governing impulse, His central thought, His ruling passion, that which alone has a right to be termed His very *life* is pure, unselfish *love*. His whole life from beginning to end, without diminution or division, is explicable by this word, and this alone. To glorify His Heavenly Father and do good to everybody about Him, was His single aim. To please God and profit men was all He wanted. His eye was fixed on God's will and man's need, not on self at all. Self was ruled out, shut away, lost sight of altogether. Abounding and absorbing love, unsullied love, unselfishness, a mighty tide that knew no ebb, but just swelled on and poured itself ceaselessly forth towards Father, towards friend, towards foe, made up the life of Jesus from Bethlehem to Bethany.

And this blessed life of love, thus made known to us on every page of the Gospel story, is what we, the followers and disciples of the Master, are bound to exhibit. We must first obtain it in all its fullness, and then show it forth in all its beauty. To try to show it before we really have it is a waste of strength and a foreordained failure. And He who came for the special purpose "to save His people from their sins" has made such ample arrangements for all to gain this life that every failure is culpable. Whoever really wants it, wants it enough to pay the price and meet the conditions, has it. Whoever will give up the old life, the life of self, "not in part, but the whole," shall take on the new life, the life of love, with corresponding completeness. It is merely a matter of degrees. In proportion as the old goes out the new comes in. With the mass of Christians the life of Jesus has not gained the entire possession of them, simply because they have not made what is to them now, with their advanced light, an entire putting away of the old life. When they were converted they put it away as best they could then, and from the moment of the New

Birth the new life became predominant in them; but now, aiter the lapse of years, years of further instruction and enlightenment, they could put away self a great deal more effectually and thoroughly were they so disposed. And their being not so disposed is their own fault; the penalty of which is increasing leanness, and weakness, and darkness, growing on towards utter night and death. But they who take warning in time, accepting the light as it enlarges, deepening their consecration as new things are shown to them, coming, either steadily or spasmodically, into a clear apprehension by faith of the full, free, loving life of the Lord, find the promises all fulfilled and their largest expectations more than met

To them who thus possess the life of Jesus there remains but the delightful task of manifesting it. But this is no less a duty than the gaining it, and a duty requiring attention. It is certainly a mistake when good men, as they have sometimes done, *seek* retirement and obscurity, or endeavour to conceal their good deeds as though there were some immodesty or conceit in letting them be known. It is not a virtue to be silent about what God has done for us, or to depreciate what be has enabled us to accomplish or become. Such a course betrays the fact that the thought is still fixed somewhat upon self and not wholly on Christ. It appears to forget that the life of Jesus has been put within us and committed to our keeping for the special purpose of being exhibited and not of being covered up. It seems to be a clear obligation, of two possible courses to choose that one which will show most conspicuously this blessed life. We are not at liberty to shrink from prominence when God sends it, but must accept it, not of course for self-display (the self-life is dead), but for displaying the Master and bringing greater honour to His name.

How inestimable the privilege! How inspiring the idea that he may do this! What a glorious calling! Surely nothing can be so worthy of the consecration and concentration of every energy. Amazing thought! This life of Jesus Christ, the one life that stands out pre-eminent, the gem of the ages, in its matchless beauty and rare serenity, in its perfect peace and power, the life all golden, fullest of fragrance, finished, crowned. This life *we* "in our body," in this frail flesh so full of infirmity, not waiting for the glorious body that is to come, but here and now we may *know*, we may HAVE, we may MANIFEST! We may put it into every village and every church, a flaming Jewel beside which earth's rarest diamonds are paltry and poor, Nothing can please the Lord so well. Nothing can benefit the world half so much. God forgive us for neglecting so long this precious possibility. God help us henceforward to seize it and hold it as the choicest of all the brithrights granted to us when we became by adoption the children of the Highest(—*Chr. Standard.*)

QUALIFICATIONS FOR SERVICE.

(*Rev. H. C. G. Moule at Ev. Alliance Meeting.*)

WOULD the worker be what the Master would have him be as a worker? Then let him be a consistent man all round. Would he serve in testimony? Then let him serve in everything. Would he be influential for his Master's sake, far and wide, if a broad field of influence is, as a fact, open to him? Then let his wife and children, and his servants, and his workpeople, and his customers, and his employers, find him out as a servant of Jesus Christ in all ways that practically touch them. I was very much impressed by an account given me a few days ago by a respected brother clergyman, of what he had observed recently, on a visit to Germany, of the principles and practice of that venerable Church, the *Unitas Fratrum*, commonly called the Moravians. Their history, their liturgy, and their hymns have long been a special interest of mine, and some of my dearest friends in Christ are of their English connection. But my informant of the other day was able to speak from observation of their life in one of its central German homes; and what specially struck me was his report of a Moravian brother's remark to him on the differences between our and their religious life. "Your preachings," said the Moravian, "are often wonderful, admirable, far beyond what we commonly say or hear. Your statements of doctrine, your testimonies to Christ and to His grace and power, are full and beautiful. But we see, as a rule, a great gulf between your preachings and your lives. We, perhaps, have a humbler aim in the pulpit, but we seek to live all that we preach." And my friend spoke with loving admiration of what the consistency of Moravian life was; above all, in its being pervaded everywhere and in all things to an extent deeply impressive, and strongly attractive with humility of heart, and with peace and joy in the Lord.

Let our inference from such a comparison be, for ourselves, not in favour of a lower doctrine, of a more misgiving testimony, but of a closer walk with God, a calmer and more heavenly frame in the path of common life. Let us settle it in our inmost convictions that the life of the disciple is intended to be one, and of a piece; and that his work in detail stands related, certainly from his Lord's point of view in a profound and vital connection, to his habits, to his temper, to his manner of life in general Consistency is indissolubly bound up with "meetness for the Master's use."

SELF-FORGETFULNESS.

To turn to another point, which is, after all, but one point of special brightness in the bright circle of consistency. I refer to that great qualification for Christian service, an honest and unaffected self-forgetfulness, let me call it selfishness, in the worker's soul, with reference to the work. Deep in our nature, in the Fall lies the sin of which this is the blessed contrary; and alas for the manifestations of that sin in the circles of Christian service! It appears all too often in just the most energetic, the most versatile, the most clever, of the servants of Christ; those perhaps gifted with most capacity to originate and direct. Their capacities are the Master's golden talents, and are certainly meant to be used. But, then, the solemn associations of the misused word *talent* should of themselves remind us they are never, no, not for an hour, to be used for self, but for Him. The eager thought that the work, the enterprise, the organisation, the connection is *mine*, is to be kept in jealous check. The first symptoms of religious envy are to be by the Lord's servant as promptly and thoroughly dealt with as would be those of a formidable bodily disease; or rather, what is far better, the servant is to remember beforehand the danger of infection, and to live therefore in that germ-killing air, the presence and the peace of God. It is a sorrowful sight, but not a very rare one, to see some otherwise admirable Christian ill of this disease already, and not taking the least action against it; to see a man manifestly equipped with powers and tact in many ways, but with whom one fellow-worker after another "finds it very hard to work." For the Christian in question is not content with being *qualified* to be first, to lead, to be prominent; he cannot be happy, nor kindly, nor zealous in any second place. And it is scarcely needful to point out that the exciting causes of this malady can arise not only from the individual but from the individual's circle, whether it be the circle of personal connection or of special line of Christain enterprise, or of ecclesiastical organisation.

NOT I, BUT CHRIST.

I have read, somewhere, of a servant of Christ, of other days, a man singularly rich in the gift of spiritual influence with individuals. He was asked to disclose something of his secret. His reply, in essence, was that it lay, as far as he knew, in a sense of profound contentment with his blessed Master, in which his soul was kept through grace. Jesus Christ irradiated him within and for Himself. He was, at the very centre of his soul's consciousness, deeply happy to belong to "His King who had saved him," and to be used by that great and wonderful possessor as should seem best to Him. And this took fiction and anxiety out of his life in a very wonderful way, while it kept that life, so to speak, always directed, peacefully and unwearily, towards the thought of service, towards the idea of being used. And the service was all the happier because it was not the scource and *sine qua non* of the man's happiness. The source and secret was Jesus Christ; and that secret acted equally whether marked success attended action and speech, or apparently no success at all; whether the servant was put by the Master into the front rank of action, reapers in the harvest field, or told to sit down in a corner and sharpen the sickles of others; whether he was called to speak to a multitude in spiritual power, or to lie still on a sick bed. That Divine spirit, in its blessed paradox, was the source at once of workfulness and of repose. And in a very marked degree it preserved the worker from the infection of the sin of envy, of jealousy, of selfishness. Ah! in the air of a life so hid with Christ in God, do we not feel instinctively that such sin could not breath? "The fruit of righteousness is sown in peace;" in the peace of God, in the God of peace.

Miscellany.

—Dr. H. Sinclair Paterson at the Evangelical Alliance Meeting: There are ominous signs that the Church of Rome and scepticism will, in the near future, form an alliance against the Gospel. The present Pope does not say *non possumus*, like the last one. Very plainly he is offering the right hand of conciliation even to the King of Italy. One of the prominent Romish writers in London wrote a paper in one of our leading monthlies not very long ago, in which he said that, notwithstanding Evolution, Darwinism, and all the other contradictions of science seemed against Theology, the Church of Rome could easily accept them all. The same writer, two months ago, wrote another article, in which he stated: "Suppose the contention of certain critics be true, and that we have no Old Testament; we can dispense with it, for we have the living infallible head in the Papal Chair at Rome." He has not been censured for these papers, so far as I am aware. After writing the first he remarked, "Several leading members of the Roman Catholic Church praised, instead of blaming me." And the second article has been sown broadcast in the same vein, and not a single whisper has been spoken against it on the part of members of that Church. The fact, therefore, remains that Rome is quite willing to accept all the conclusions of scepticism and all the speculations of science, and yet maintain its firm hold over the hearts and consciences of men.

Romanism is a great political conspiracy against the liberties of mankind. It is far more anxious to secure power on earth than to deal with the realities of the hereafter in heaven. Rome is intolerant Rome may come fawning here upon us in Great Britain, and may assure us that it has changed its front, and in some measure altered even its inner form; but Rome crushes every obstacle that interposes in its way, and will not be stayed except by a force greater than its own. It has so acted in the past. A celebrated philosopher in other times wrote one of the most

advanced books of the period in which he lived—"Locke's Letters on Toleration." Here he lays down this principle, that Rome could not be tolerated, because Rome is intolerant; and to tolerate intolerance is self-destruction. The same writer said that Atheism could not be tolerated, because Atheism denies the existence of a supreme tribunal, and was a law to itself, and that an atheist could swear by no greater than himself. Depend upon it, all the tolerance you give to Rome—and I leave it to every men's conscience, and in his public capacity, to say how much tolerance should be given—will be taken advantage of to overturn and overthrow the principles of the Gospel that you love.

—From a paper read by Rev. H. Rice in the Madras Missionary Conference and published in the *Eastern Star:* It is impossible to speak of native society without taking into account that withering institution—*caste*—which is unquestionably the most potent obstacle to the Gospel in this country, and the most resolute opponent to social progress and general enlightenment. It is the axe which has been laid at the root of all community of feeling, action, and aspiration. The discipline of the heart does not enter into the scope of Hinduism. It exacts no moral obedience, and contemplates no moral reformation. To keep his caste inviolate, to observe certain ceremonies, to propitiate the gods with offerings, is the whole duty of the Hindu. Obviously, the only way to perpetuate the distinctions of caste was to ignore, and as far as possible, to obliterate the moral sense, and to place a stern veto on independent thought and action. This Hinduism has succeeded in doing for long ages, and its power would not even now have been impaired, but for the entrance of a light which is fast dispelling the darkness of ignorance. *Christianity*, Western science and literature, and growing commercial interests, are the forces now arrayed against it and the humiliations it has suffered within recent years may safely be regarded as indicating the final issue of the contest. Caste is only a part of the larger system of Hindu idolatry; and it would be strange if the truth, which has in numerous instances broken the power of idolatry, had not, also, loosened the hold of caste. A battery brought to bear on an enemy's stronghold may make a breach only in one spot; but the ceaseless cannonading may have had the effect of so shaking the walls of the fortifications as to render them useless for purposes of defence. In like manner, the damage which Christianity and education have done to the ramparts of Hinduism is not to be regarded as co-extensive with the breaches that have been made. These forces have shaken the whole fabric—a fact which its defenders are the first to acknowledge. Superstition cannot flourish in the light of knowledge, and it can be easily understood how the enlightenment which is fast becoming general among the upper classes should lead to the total rejection of the Vedas and Shastras. But while this revolution has been going on among the higher classes of the people, the other grades of society have had their faith in Hinduism greatly shaken by missionary preaching, and education and by the circulation of the Bible and other religious books This is evident from the declining interest in the great annual festivals, and the complaints of the Brahmins that the gifts of the people and their reverence for the gods are not what they used to be, as also from the kind of reception now accorded to the messengers of the truth.

TELEGRAPHIC NEWS.

Berlin, November 24th: The relations between Germany and Russia have greatly improved owing to the interview that took place between the Czar and Prince Bismarck.—It has transpired that at that interview Prince Bismarck satisfactorily proved to the Czar that he had been misled as to Germany's aims and intentions by certain forged documents, originating with the Orleanists, which aimed at estranging Russia and Germany and thus to provoke a European war which would forward the schemes of the French Monarchists.—A section of the German Court also had been engaged in carrying on intrigues against Prince Bismarck.

Paris, 24th: M. Ribot is engaged in the formation of a Transition Cabinet.

25th: M. Grevy retires on Monday next.—M. Rouvier, and not M Ribot, will form a Transition Cabinet and will present the President's message to the Chamber of Deputies. The Congress assembles on Tuesday next to elect a successor to M. Grevy.

London, 26th: The Emperor of Germany's speech to the Reichstag on Thursday last has depressed the Bourses.—The newspapers interpret it as being not entirely favourable to the maintenance of peace, and they draw attention to certain passages in the speech, notably that in which it was stated that it was the intention of the Government to introduce some modification in the constitution of the Landwehr, whereby the strength of the German Army will be increased.

St. Petersburg, 26th: The *Moscow Gazette* in a leading article to-day urges England to abandon her blind jealousy of Russia respecting India, and says that Russia seeks no increase of territory to the detriment of England.

Paris, 27th: M. Grevy has deferred carrying into effect his contemplated resignation of the Presidentship of the French Republic until Thursday, on which date the customary President's message will be read at the opening of the Chamber of Deputies.

Berlin, 27th: The Emperor William to-day received the Presidents of the Reichtag in audience, and in reply to an address his Majesty said that Germany was desirous that peace should be maintained in Europe, but that she was perfectly prepared on all points to repel any attacks that might be made on her from any quarter.

London, 28th: Some serious rioting took place yesterday in Limerick.—The mob stoned the police, who at last charged them, inflicting injuries on many persons.

Paris, 28th: The choice of a President of the Republic of France to succeed M. Grevy lies between Messieurs Floquet, Freycient and Ferry. All the Political Parties are, without exception, averse to supporting a Military candidate for the Presidential Chair.

London, 29th: The two Americans, Callan and Harkins, were brought up on remand at Bow Street Police Court yesterday and were re-examined. The evidence adduced went to show that the accused persons were in possession of a large quantity of dynamite and further disclosed the existence of a serions plot against the safety of the metropolis —The prisoners were remanded for further inquiries to be made.—Lord Lyons, late British Ambasador at Paris, has been seized with a fit while in London and now lies in a very serious condition.

St. Petersburg, 29th: It is stated that M. de Giers, Minister of Foreign Affairs, will retire next year and that he will be succeeded by Lieutenant-General Count Schouvaloff who is at present Russian Ambassador at the German Court.

London, 30th: The *Cologne Gazette* and the Paris *Journal des Debats* both report that negotiations with England by Germany, Austria, and Italy, the members of the recently concluded Triple Alliance, are nearly complete.—These negotiations have for their object to secure the eventual co-operation of the British Navy to defend the balance of power in the Mediterranean, especially in case the integrity of Turkey should be menaced.—A great assemblage of the Unionist Party was held in Dublin yesterday. The meeting comprised men of position and leading as representatives of the Commercial, Industrial and Professional worlds.—Lord Hartington and Mr. Goschen were also present and addressed the assembly, urging that this meeting proved the existence of a powerful minority on which the future greatness and prosperity of Ireland depended. Both speakers also strongly deprecated the granting of Home Rule to Ireland. The greatest enthusiasm prevailed throughout the entire proceedings.—Lord Cross, Secretary of State for India, paid a visit to H. H. the Gaekwar of Baroda at his residence at Brighton, yesterday.

Paris, December 1st: M. Grevy informed the Cabinet to-day that in consequence of the changed situation of affairs he would not send the usual message from the President to the Chamber of Deputies on the occasion of the opening of the Session.—M. Rouvier announced this statement of the President to the Chamber of Deputies and tendered his resignation.—M. Grevy will now endeavour to form a fresh Cabinet.

London, 1st: Mr. R. Graham, Member for North-West Lanarkshire, who was arrested by the police during the riots in Trafalgar Square on Sunday, the 13th November, was brought up yesterday on remand and was together with Mr. Burns committed for trial at the ensuing Sessions.—Mr. David Sheehy, Member for South Galway, has been arrested for delivering seditious speeches. He had successfully evaded capture by the police for a whole fortnight.

PASSENGERS ARRIVED

Per P and O. Str. *Nizam*, 29:

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From Venice—Mr Gallois Mr J Griffiths Mr Syed A Belgrami Mr T R Booth Brig Surg Fleming and Mr A C Marshall.

From Suez—H R H Prince Henri de Orleans and M Paul de Boissey and Mrs Westland.

From London—Mr and Mrs Lockwood Mr J Monteath Surg H Haiz Mr and Mrs Shepherd and infants Mr D Hogarth Surg H and Miss Cadge Mr Dunsterville Dr and Mrs Bayle Mr and Mrs J Moore Mr and Mrs Brenuall Surg Maj Finden Mr Anthony and son Maj Thompson Mr and Mrs Johnson Mrs Coppin Mrs C Oakley Mrs Judd Mrs Dane and infant Mr O' Doork Mr Evans Mr J Harrop Mr G Brown Mr Barnsley and Mr McClure.

From Aden—Surg Major T WJackson.

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Per P and O Str *Verona*, 2:

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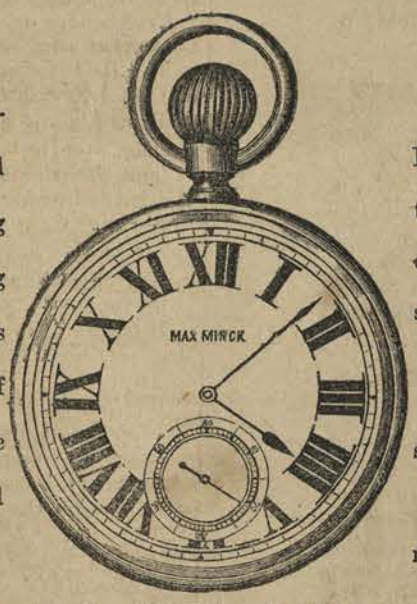

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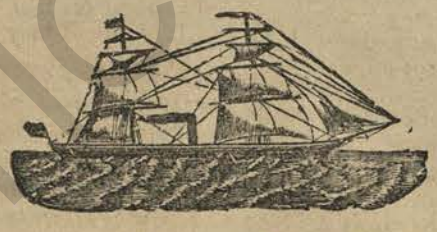

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